VI. 6

A NARRATIVE

Of a Strange and Sudden

APPARITION

OF AN

ARCH-ANGEL

AT THE

OLD-BAYLY,

ON

Monday *March* the Seventh, 1680. *Engliſh* Stile,

BETWIXT

The Hours of Three and Five in the Afternoon, to the great Aſtoniſhment of the COURT and all that were preſent.

Dedicated to all the Miniſters and Church-Wardens of the whole Nation.

By an Eye-witneſs of the Apparition.

ROM. ii. 22.
Thou that abhorreſt Idols, doſt thou commit Sacriledge?

Printed in the Year, 16$\frac{80}{81}$.

NARRATIVE

(1)

A

NARRATIVE

OF A

Strange and ſudden *Apparition* of an Arch-Angel at the *Old-Bayly*, on Monday *March* the 7th. 1680.

SINCE Monday the Seventh inſtant, when Mr. *Sherman* Senior Church-warden of *Alhallows Barkin* pleaded guilty at the *Old-Bayly*, to Mr. *Whitaker*'s Indictment (which Mr. *Whitaker* had before indicted the *Lord Biſhop of London* for keeping his Courts in his own Name) many of the Pariſhioners of *Barkin*, and others have complained to Dr. *Hickes* the Miniſter of *Barkin*, of Mr. *Sherman*'s manner of proceeding upon that Indictment (in which the Doctor, Lecturer, and Church-wardens were equally indicted) as having gratified the enemies, and much offended, and ſcandalized the Friends of the Government, and the Church.

Upon theſe complaints the Doctor, laſt Lord's day after Evening Sermon, called a *Veſtry*, at which Nineteen of the Principal Perſons of the Pariſh all Veſtry-men did appear.

As ſoon as they were ſet, and had heard the ‖ Statute read, upon which the Indictment was grounded, the Doctor upon Mr. *Sherman*'s refuſal to be preſent at the Veſtry, made a report of his proceeding upon the whole matter, telling them that Mr. *Sherman* had acted therein not only without, but expreſly againſt his advice and conſent, he having told him the Night before he appeared at the *Old-Bayly*, that he conceived it was their duty to conſult the Veſtry about the manner of proceeding upon that Indictment, and that their defence (in his opinion) was neceſſary, and eaſie; *Neceſſary*, becauſe otherwiſe they ſhould render his Majeſty's Chappels-royal, the Cathedrals, and Collegiate-Churches and Chappels, and moſt of the Pariſh-churches of this City and Kingdom obnoxious to the laſh of every factious and diſaffected perſon, upon the account of the Church-ornaments: And *Eaſie*, becauſe the Figure, for ſuffering of which they were Indicted, had not the ſhape of the Statue of St. *Michael* the *Archangel*, nor was ever reputed the Image, or called by the Name of any Saint whatſoever, but as we could make it appear by the Teſtimony of Hundreds yet living in the Pariſh, had been made, and ſet up (*in the late times of uſurpation*) upon the Clock, or Hand-dyal, between *Time* on one hand, and *Death* on the other (whoſe Figures are yet to be ſeen) and that when the Clock was ſet over the Organ about Six years ago, it was ſet as an ornament over the *Ten Commandments*, where it ſtood unobſerved by himſelf, and many of his Pariſhoners till the firſt report of the Indictment, when Mr. *Sherman* was Foreman of the Grand-Jury, the Seſſions before Mr. *Whitaker* did really indict it: *He alſo added*, that he then told Mr. *Sherman*, that they had time enough to conſult the Veſtry, and take joynt-meaſures, being not obliged to anſwer to the Indictment till the Seſſions in *Eaſter-week*.

That notwithſtanding this advice, and entreaties uſed to Mr. *Sherman* not to appear at the private Seſſions occaſionally held the next day, that he privily took down the Figure commonly called the Angel (becauſe it had a Trumpet at his mouth, and had written on a label hanging upon his Breaſt, ARISE YE DEAD, AND COME TO JUDGMENT) conveighed it to the *Old-Bayly*, and there pleaded guilty to the Indictment, and after the Court

* And who is reported to be the man, who was impriſon'd firſt by the Mayor of *Worceſter*, and then by an Order from the Houſe of Lords, for ſaying *all the Biſhops were Papiſts except Four.*

‖ *Ann.* 3. and 4. *Edw. VI. c.* 10.

was risen would have given away the Figure, but that he was forbidden by the worthy Mr. *Hunter* the other Church-warden, who made it be brought back to the Church, from whence on *Wednesday* Morning last, the said Mr. *Sherman*, without the knowledge of the Doctor, or Mr. *Hunter*, privily took it away by a Porter, pretending that Mr. Sheriff *Bethel* had demanded it by virtue of an Order made by the Court for demolishing of it, although the Court upon his pleading Guilty on the one hand, and Mr. Sheriffs urging the destruction of it on the other, could not be prevailed with to make any such Order, thinking the Indictment frivolous and groundless.

After the Doctor had related these, and many other particulars, the Vestry gave him their thanks for his care in this business, and for endeavouring to preserve the Peace, and good order of the Parish, and forthwith resolved (nemine contradicente) *that it was their opinion that Mr.* Sherman *upon the whole matter had acted arbitrarily and irregularly, and that he ought to have consulted the* Vestry, *and taken their directions how to proceed upon the Indictment.*

They also (as we are informed) declared that this Order was not intended to preclude them from proceeding further against the said Mr. *Sherman*, as hereafter should be thought fit: And upon this occasion exhorted one another to be very careful, and unanimous in the next Election of their *Vestry-men* in choosing such as were Loyal and good Church-men into the vacant places, whereupon some Knights, and many other Gentlemen of undoubted Loyalty, and adherence to the established Protestant Religion, were mentioned as fit for that trust.

As the Ministers and Church-Wardens of *Barkin* have been Indicted for suffering the Image of S. *Michael* the Arch-Angel, in the Parish-Church, as the Learned Indicter first pleased to call the foresaid Figure: so if he can find colour for it in any old Statute, he may as justly Indict them again for suffering of *Pagan Idols*; for old Time may be presented for *Saturn*, and Death for *Mors*, who with his brother *Erebus* every School-Boy can inform the Grand ----- were famous Deities of old.

And if he please to do so, he may add by the merit of the action to the former reputation, which he hath got by presenting the *Angel*; which after it had escaped the Sentence of destruction, which was hoped for from the Court upon such a surprize, a Gentleman would have bought at the purchase of a Guiny to have set up in his own Parish-Church. I suppose that Gentleman feared not a second Indictment, being either a good Lawyer himself, or as having heard one of the best Lawyers of the Nation, I mean Mr. *Recorder*, reply to one of the Loyal Aldermen, who asked him by what Statute, that Figure produced in the Court, could be Indicted? *By none that he knew.* The same Honourable Alderman asked one, who pleaded hard against the harmless Statue, what that writing was upon his Breast? ARISE YE DEAD AND COME TO JUDGMENT, saith he: *Ay, that's it* (replied he) *which, I fear, offends you, you cannot endure to be reminded of the Last Judgment, the thoughts of it, perhaps, are troublesome unto you:* And when the same Gentleman still persisted to have it Sentenced to the Flames, some remote Voices were heard to say, Let him have it to burn in his Kitchin. I have only one observation to add, That in the beginning of the Late Times the Parish of *Barkin* was the first Parish, and Doctor *Layfeild* late Minister of it, the first Minister of *London*, who was troubled upon the account of some little Images in the work of the Cover of the Font, which the Factious people of that time reproachfully called, *The Gods of Barkin.* God Almighty, who equally hates Sacriledge, and Idolatry, and Schism, and Sedition as much as other sins, divert the *Omen*, and blast the designs of all those on either hand that seek the destruction of this *truly persecuted* Church. *Amen.*

Dated, *March* 15. 1680.

THE END.

VII

A NEW NARRATIVE OF A Fiery Apparition

Seen on ſeveral days about TOWER-HILL.

OR, A JUST

RELATION

Of the unjuſt Proceedings of

Mr. *Sherman*, Church-Warden of *All-hallows Barkin*, *London*.

By JONATHAN SANDERS, Lecturer of the ſaid Church.

OF Late the Common Prints have made a great pother about an Image erected in the Pariſh-Church of *All-hallows Barkin*, *London*, which Image was indited at the laſt Seſſions at the *Old Baily*. The upper Church-Warden without advice, and contrary to Order, was pleaſed to plead Guilty; how far he may be concerned in the Guilt I am not to enquire, but ſince the proceeding may have afforded matter of Scandal to ſome diſtant perſons, I thought it was my duty to give ſome brief Account of the whole matter, which is as followeth.

On Sunday, *March* the Sixth, Mr. *Sherman* acquainted Dr. *Hicks*, and my Self, that there was an Inditement prefer'd at the *Old Baily* againſt the Church-Wardens for ſuffering an Image in the Church, not making any mention that the Doctor, or my Self, were concerned in the Inditement, though a Copy of it had been given him for that very purpoſe.

On Monday, the Seventh inſtant, Mr. *Sherman* took down from the Eaſt end of the Church the (pretended) Figure of the Archangel St. *Michael*,

1X.

Lords Free Priſoner.

MUch honoured and beloved in our *Lord*, having been often put upon it by one friend and another to give an account by word of mouth, of the caſe of my preſent confinement, in *Newgate-Priſon*, that when you hear a true Narration of the matter of fact, you may be the better able to judge of the matter of right, I therefore give this ſhort Hiſtory, of the Sum and Subſtance of my former and preſent Croſs for Chriſt, which I, through Grace, and Mercy, obtained from my *Lord*, do take up, and bear for him, thus following him to fulfil after him..

This letter is a Word-Apologie under Patient-ſuffering For a faithful Teſtimony, or a neceſſary Vindication, and a juſt Defence of *F. B.* As to his Caſes of ſuffering, Several Impriſonments, the cauſe of thoſe ſufferings, his call to them, his carriage under them, to the honour of his Lord, t the furtherance of the Goſpel, and for the wiping off, of ſeveral injurious Aſperſions, and falſe Charges, which have been unjuſtly, and wrongfully caſt upon him. What my Call has been to the Miniſterial Office I have † elſewhere publiſhed

† *in a ſmall Treatiſe, Intituled them Acher, a name an after one a name a new on &c.*

I am a Miniſter of Chriſt, ſent forth by him, to bring in an open Teſtimony for him, & for the glory of the latter day; I have for theſe laſt twenty years eſpecially, or more been honour'd with ſeveral impriſonments; for the cauſe and ſake of Chriſt, of the Goſpel, and of *Righteouſneſs*: to paſs by ſome of them, which were but ſhort for ſome few days, *I* was eight years, and three quarters of a ninth year, under confinement, at *Dorcheſter* Priſon in *Dorſetſhire*, for Preaching, Praying, Reading, and opening, and applying the Scriptures, and of ſinging Hymns, and ſuch like parts of my office, and for not Conforming to the corruption of the times in the matters of worſhip; during which time, *I* had wonderful experiences of the wiſdom, power, loving kindneſs of *Jehovah Elohim*, and many other Covenant favours in ſpecial unto me, in healing, ſtrengthning, comforting, teaching, inlightning, in a peculiar manner, and in divers ways of ſpirit,-illuminations, whereof I have elſewhere given an account. Upon my diſcharge from that confinement, without paying one penny of that Fine which was laid upon me, I went on with my Miniſterial Office and work as before, here and there, as I had opportunity and a call; but *I* was quickly apprehended again, and impriſoned at *Salisbury* in *Wiltſhire* for about eighteen weeks, which filled up my † Ten days of Tribulation in the *Letter* of it, a day for an year, wherein I greatly rejoyce; it was for the ſame cauſe as is before mentioned; after that Term of weeks I had my diſcharge from that confinement (without paying one farthing of the *Fine* or Mulct) How much to be admired the appearings of *Jehovah Elohim* my *Adonai*, were in a very ſignal way and manner for me and againſt many of my *Adverſaries* in his juſt judgments, upon and againſt them, were worthy of an Hiſtorical Narration, but I would keep within the compaſs of one *Sheet*.

† *Revel.* 2. 10.

Upon my releaſe, *I* came to this City, *London*, for the further filling up of my Teſtimony in and near it. At *Bethenal-Green*, my labours were neither unacceptable, nor unprofitable, where, with ſome who deſired it, I had Providential *C*ommunion for ſome time. After a while my Reſidence was more in the City and *S*ubburbs: having gathered a people unto Chriſt, who ſubmitted unto Believers Baptiſm, we paſſed ſolemnly into a Goſpelway of Church-ſtate and Relation, and full Communion, founded on theſe two great Principles, owning, profeſſing, of Jeſus *C*hriſt, to be the one and the only Lord over our Conſciences, and Law-giver to our Souls; and of the holy Scriptures of Truth, being our one, and our only Rule of Faith, Worſhip, and Life. And thus my liberty in preaching of the Goſpel continued, for that very ſelf ſame juſt proportion of time, as my former confinements laſted, that is to ſay, full nine years, and ſome part of a tenth; and this in direct anſwer to, † *That word ſeaſonably ſuiteably brought in upon the hearts of my ſelf, and of my yoak-fellow ſeveral years ſince, Make us glad according to the days, wherein thou haſt afflicted us, and the years wherein we have ſeen evil.*

† *Pſal.* 90. 15.

About two years and a half ſince, my ſelf, and the friends in Goſpel-fellowſhip with me, were to ſeek of a convenient Meeting-place, for open worſhip, where all, whoſe hearts were made willing might have liberty to come to joyn with us in the ſpiritual, glorious, heavenly duties of the new Teſtament, Adminiſtration of *Grace* (*for I was always for Chriſt's open houſe-keeping, ſince I had inner acquaintance with him*) There were three places, which we particularly had in our eye, one at *Great Moorefields*, a ſecond at *Spittle-fields*, a third at *Pinners-hall*: upon debate in Chriſtian friendlineſs, and love, and not being all of one mind, concerning any one of theſe three places

places, at laſt as ſoon as propoſed, we laid aſide all our own prudential determinings of
1 *Cor.* 14. 40. this matter † (Natural decencie and Goſpel-order, reſolving, and determining all our *C*aſes, and the prudence of believers, conſiſting in this to find out, know, chooſe and acquieſce, in the determination of the Alwiſe, *S*overeign, Supreme will of our Lord according to his word, in the way of his providence;) and we, after we had ſought the Faces of *Æ*lohim to chooſe for us, did refer and deliver the determining of it
†*Prov.* 16. 33. wholy unto him, accordingly the † lots were given forth, a ſeveral one for each of the three forementioned places, one for *Great More-fields*, where *I* then lived, a ſecond for *Spittle-fields*, whither a little after I removed; a third for *Pinners-Hall*, and a forth for elſewhere; we not being to limit the All-free Agent, the Faithful Creator, the Gracious Redeemer, the *P*rovidential Governour, to ſome one of theſe three, for, we knew not, till he gave forth the expreſs ſignification of his mind and will, whether any one of theſe three muſt be the place, or he would deſign us elſewhere: having agreed upon one to draw the lot, we all looked up to the *G*od of Heaven, expecting his Allotment; the lot opened ſpeak *Pinners-Hall* to be the place of our ſolemn Aſſembling for inſtituted worſhip. Upon this we rejoyced, and all our Spirits, as one united Spirit ran together with Chriſt's Spirit in our thoughts and meditations into that place, chooſing over Chriſts choice, ſweetly delighting, and contentfully acquieſcing, in that place, reſolving there to be whilſt we had an †open door there; & this the rather, becauſe our Lord Jeſus Chriſt had ſo far honoured us, as to intruſt us with one of the moſt open noted places in all *London*, where to be finiſhing of our witneſs for Chriſt and for the Truths and Duties of the preſent Age and Day.

†*Revel.* 3. 8. *Acts.* 5. 20, 21 25. 42.

*H*aving agreed with the owner, for the liberty of that place, we forthwith, on the
† *Zechar.* 6. 9. next *Seventh-day-Sabbath*, entered that place of Meeting, I was directed unto † that
——— 15. Scripture, which doth ſpeak of Chriſt's bearing the *G*lory, and wearing the Crowns, which were to be, for a Memorial, hung up in the *Temple* of *Jehovah*. Accordingly we did, in our Spirits, ſet up, as it were, Spiritual Crowns for *K*ing Jeſus, with which to honour him, if he would be the Glory in the midſt of us, and Spirit and bleſs his Ordinances in the Miniſtery of them. This he has done, drawing many young men, and maidens, by the cords of his love, more eſpecially this laſt year. All the glory be to him, who has ſo powerfully, and freely, exalted himſelf, and advanced, his rich Mercy, his abounding *G*race, & his free *L*ove, which has been gathering in ſome of his Sheep, and Lambs into his Flock, and brought ſo many of them into his Fold,
†*Revel.* 2. 10. which has ſo inraged the † Grand Enemy of mankind, thus to ſmite one of Chriſt's under-ſhepherds, and to caſt him into Priſon.

On the ſeventeenth day of the twelfth Moon, according to vulgar account, in the year 1682. Whilſt I was at our uſual hour of convening, openly at my Miniſte-
†*Iſa.* 63. 1. rial work in *Pinners-Hall*, Reading and Interpreting of † the Scripture, a Conſtable,
—— 6. with his *S*taff of Office, attended with ſeveral other under Officers, with their old ruſty Halberds, ruſhed in upon our Aſſembly, requiring, in the *K*ings Name, to give off and to come down, to which *I* anſwered, I was there in the diſcharge of my Office, in the Name of the *K*ing of Kings, he mentioned, that he had a Warrant from the *L*ord Major to diſturb our *M*eeting; I replyed I had a Warant from Chriſt, who was *L*ord Maximas to go on; and ſo keept on my work; he commanded one of the under Officers to pul me down; I anſwered, out of that Scripture I was upon, that, Chriſt was travelling in the greatneſs of his ſtrength, he ſpeak, in righteouſneſs, who was mighty to ſave, that, the day of vengeance was in his heart; and the year of his redeemed ones was come; and that he would pull down his Enemies, this was, whilſt the under Officer was pulling me behind, from the place where I was ſpeaking. *T*his is, in ſhort, what paſſed there for the ſum of it, for I write in this and in what follows ſo far as *I* can well remember, though it may not be expreſſed in the very ſame words.

From thence they guarded me, and about ſix more to the *L*ord Major's, *H*all; who, when we were before him, demanded of the Conſtable, and other Officers for what cauſe, they had brought us before him? the Conſtable anſwered, they took us at a Meeting, and that *I* would not give off, when he commanded me ſo to do. The Lord Major applyed himſelf to me, ſaying that we, and ſuch as we, would bring in Popery; I replyed, that we, were more Chriſtians, and more againſt Popery, than thoſe whoſo wrongfully accuſed us: for we owned Chriſt for our one, and our only Lord over our Conſciences, and Law-giver to our Souls, and the Scriptures of Truth for our one & our only Rule of Faith, Worſhip, & Life; we declared againſt Popery, as being againſt God, againſt Chriſt, againſt Chriſtianity, againſt the Word of Chriſt,

againſt

againſt the Laws of Chriſt, againſt Humanity. You ſpeak great words for your ſelves, ſaid the Major: Sir ſaid I, we are ready to prove all this, to any of your Chaplains, or any other whatſoever, if we are called unto it: who ſhall be Judge ſaid the Major? *I* replyed, Sir, we will refer the determination of it to your own Conſcience, if you will give us a fair hearing. What calling or profeſſion are you of ſaid the Major? Sir, I am a Miniſter of Chriſt, and this alſo I am ready to prove, if any queſtion my call. Are you of any other profeſſion or calling? Anſwer, no Sir, nor never was. It's under a pretence of ſuch private Conventicles, that all the Popiſh-Plots are hatch't and carried on. Anſwer, our Aſſemblings are in one of the moſt open, publick places in all *London* for ſuch Meetings: where both doors ſtand wide open for any to come, who will, and ſo it uſeth to be in my private dwelling. Do you keep *Saturday Sabbath*? Anſwer, I obſerve the ſeventh day as the weekly Sabbath day. Do you keep the *Sunday*, ſaid one who ſtood next to the Major? Anſwer. There is but one day in the week, that is the weekly Sabbath-day. You break the Kings Lavvs, ſaid the Major. Anſwer, we obſerve, keep, and obey the Scripture-Laws of *King* Jeſus, who is King of Kings, and Lord of Lords: upon this I was bid to ſtand, or ſit by.

Afterwards they examined four who are in Church-Fellowſhip with me; the Major inquireing what their callings were, and where they lived, which the Clark wrote down: and uſually the burden of the Song was, *Have you been at* St. *Omars*, as if we all had been Jeſuitically educated, and principled, whereby to inſinuate, as if vve vvere bringers in of Popery, the quite contrary, vvhereunto is the Truth: Tvvo others alſo were examined upon the ſame Interrogatorys but well agreeing in the ſame Witneſs for the main with us: one whereof affirmed, that he thought, there was ſcarce any one Congregation in all *London*, that brought in a fuller Teſtimony againſt Popery, than our Congregation did.

The reſt of the Friends were bid to depart; when ſeveral of them, I think it was reported were Fined Ten Pounds a Man: *I* ſtay'd behind, but a little after, I vvas told I might be gone: ſo *I* returned to my dvvelling.

In the after noon I came to *Pinners Hall* again, at the wonted Seaſon, we having a Key unlocked the door, and ſome few of us went in; The Conſtable and under Officers being very near, quickly haſted, and ſhut the doors upon the reſt, and required us to be gone, as before: we kept our places, and had oppertunity to ſpeak to the Conſciences of the Officers, who all declared their unwillingneſs to meddle in ſuch work: one of our Friends demanded of the Conſtable a warrant; he ſaid he would go or ſend to the Major; we waited, but, no freſh warrant that we ſaw came from the Major, then the Conſtable commanded an under Officer to pull me from the place where I was: who at laſt, trembingly and palefac'dly laid his hand upon me; thus they led us out: when we came out multitudes were in the ſtreets. I returned with the reſt and a great Companie to my houſe, where *I* read and expounded the word I preached, prayed, hymned & performed my office to the Satiſfaction and profit of many hearers; which laſted untill about that Hour, which they commonly call four of the Clock, and ſo the Companie peaceably withdrew.

Upon the next *Seventh-day-ſabbath* the Twenty and fourth day of the ſame forementioned month, I went at the accuſtomed time unto one of the doors of *Pinners Hall* which being ſhut or locked faſt, I went about to the other door, where, having knocked, the door was opened, & thoſe who were preſent went in; Another Conſtable, with ſome under officers quickly ruſhed in at our aſſembly; whilſt I was in Prayer, the Conſtable commanded us to depart; *I* kept on praying as I was ſupplyed & aſſiſted ſuiteably; till an under officer pulled me away, towards the ſhutting up of my requeſts.

So they carryed me out of that place towards the Lord Majors. As I was guarded along by the Officers, I carried my Bible openly in my *Hand* through the ſtreets, declaring practically, as well as verbally, that the taking away of my liberty was for the Cauſe and ſake of Chriſt, & of the word of Chriſt. Thus I marched a long; the Major, when we came to his Hall, was gone, as we were told, to the Seſſons; The Conſtable paſſed by ſome other Juſtices and Aldermen, but would not carry me before them, but made me go in and out here and there towards the Seſſions; as I paſſed a long I vvas made a *Gazing-ſtock*, variouſly reported, ſome againſt me, others for me, one calling me a Chriſtian Jevv, others ſaying, *I* vvent along vvith my Bible, as one of the old Martyrs: thus through good report, and evil report, I trudged along (as they ſaid of my Lord and Maſter; ſome he is a good man, others, nay, but he deceiveth the people.) great flockings after us there vvere to publiſh the Teſtimony the

more,

more the Lord preaching to the Consciences of thousands, the Lord in the greatest mid pointed at one of the under officers to drive us out, which he soon did, pelting of him with dirt & stones, who had before sheltered himself near me lest he had been in great danger: at last they brought me to the Sessions house where I was led to a private Room. After a while, I was called up to an higher Room, where were three Magistrates, the door keeper saying, that no one else should get in but my self. I declared in hearing of the Magistrates that Courts of Justice ought to be open, that I might have witness of what passed at examination, for I knew not what some might swear falsely against me, but some friends got in, one of the Magistrates asked the Constable for what cause he had brought me there, while he answered, I apprehended him at *Turners Hall* & he would not come down, till an officer pulled him down. I answered I was here for doing work for my Lord Christ, for preaching, praying; as I was going on, one of the Magistrates cut me off short, your praying is prating: I replyed Sir, take heed how you reporach that great ordinance of Praying; the God I pray unto is a God hearing prayer, he has heard my prayers, & will & as he has ordered so he can answer it terrebly against those who speake so reproachfully against such prayer: another of the Rulers spake somewhat against dissenters, I answered, whilst there was a Christ, in Heaven & a bible on earth, there would be dissenters from them and from their ways; if so, said he, yet I hope, we shall not be so troubled with dissenters as we have been: but this being a cause depending upon the Law we will confer with the Recorder about it, & so they withdrew.

After a while I was brought into the court of open sessions at the old Bailey, where being charged with breaking the Kings Laws, and as if I would introduce poperie &c might have been at Saint *Omars*; I held forth my Bible, declaring aloud for my Lord Christ, and for his word and Lawes, and that, it was a maxim in their own Law, that, the Law of God was the Law of the land; and if so, I was ready to plead this cause; thus, as I could be heard, the Lord spirited me to † be finishing my testimonie
†*Psal.* 82.1.&c. for Christ; who as I told them was judge at the sessions; I was more than once told, they would not hear me preach; I declared against popery, agen and agen, as I could be suffered. Upon this the Recorder called upon me then to take the oathe's: he being unknown to me before, Sir said I, I suppose by your gown, that you profess knowledg in your Law; and by that Law you ought not to put me to oaths; for my libertie is taken from me upon another cause, and that must be first issued; so that, then, when an end is put to that I may be at leasure to consider what answer to return: It was asked whether, ever I had been at the Universities, and at what University, and whether I had taken any degree; I answered, at *Oxford*, where I had taken two degrees; by that the Recorder knew, that so many years ago, several Oaths must have been taken by such; (Oh those University-Oaths, so many, and so often multiplyed by inconsiderate Students, how much guilt has been contracted thereby!) yet notwithstanding
† *Heb.* 6. 16. the *Recorder* called for another answer from me; I replyed † An Oath was for Confirmation an end of all strife; which this, neither had nor would be: still he required the taking of the Oaths: I answered, I had given him a *Scripture* answer, going it over a second time. Read, the Oaths to him said the *Recorder* or some other upon the Bench: as they were reading, one commanded me to pull off my Gloves, another to lay my hand upon their Book; I having no *Scripture* Warrant and Law for either, kept on my Gloves, and did not put my hand upon their Book: I over-heard one of them say, his hand is already upon his own *Bible*, read on: Hereupon I laid down my Bible as one was a reading; they intending hereby as I gathered, that so holding up my Bible as I did, one or other would have clapped my Bible to my mouth, and so have interpreted it, as my taking the Oaths: but the Lord gave me to see the snare was laid for me: upon this they concluded me resolute, and said take him Jailer, or away with him; whereupon one of the Keepers of the Jayl, led me to *Newgate*-Prison, where my Lord is with me, to the sweet feeding and full satisfaction of my whole man, greatly rejoycing, overcomingly-Triumphing, Abasing of self, and Advancing of *Jehovah Elohim*, in Father, Son, and Holy Spirit. † Those who honour me, they are the
† 1 *Sam.* 2. 30. words of my Lord, I will honour, and those who despise me shall be lightly esteemed. This is the filling so far of the farther Testimony of Christs servant and witness to the death. *Francis Bampfield.*

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